

CHRISTIAN TELESCOPE

AND UNIVERSALIST MISCELLANY.

VOL. 3.

"YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—JESUS CHRIST.

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MISCELLANEOUS.

UNIVERSAL RESTORATION.

The doctrine of *Universal restoration* is founded on our most enlightened and enlarged conceptions of the attributes of God, of his moral government, and of the faculties and capacities of man; and on grounds thus immovable it affirms that not one human being will be finally lost; that the wicked will be subjected hereafter to such punishment as a just Deity shall determine to be best adapted to their state; and that they will at last be reclaimed to virtue and happiness. We are inevitably led to these conclusions by the following train of thought. If all men were created by an intelligent being, every man must have been created for some purpose and with some design. If that being is good as well as intelligent, his purpose and designs must be benevolent with regard to each individual creature. If he is also wise, he will adopt the best means to bring his merciful designs and purposes to pass. And if he is all powerful, he will conduct those means to their end. The final happiness, in short, of all mankind, was designed by the goodness, is planned by the omniscience, and will be accomplished by the omnipotence of Him who gave them life.

—The present system of things with which we are connected, as it is administered by the same infinite Being, is, we must believe the best. Sin and misery, to a large amount, are permitted to form a part of it. Sin proceeds from evil dispositions or perverted judgment, and invariably produces pain. Pain is employed in return, to correct the evil dispositions or false judgments which first produced it. In many cases it thoroughly performs this office here. In many others it does not. The sinner lives on, adds crime

to crime, strengthens his bad habits, cherishes his evil dispositions, despises chastisement, becomes hardened in iniquity, and then he dies. He enters the second life with the same character which was with him when he left the first. That character must be changed; for he was designed to be happy, and he must be happy. Pain is again employed. He is punished severely and long, because the character which he has acquired, calls for such discipline to reform it. Of what nature precisely this punishment is, and where it is inflicted, we do not know, nor is it necessary that we should. But correction will always be its object, and it will at length be effected. The deaf ear will at length be opened, and the blind eye will receive its sight. The flinty heart will at length be smitten, and from it will gush out the waters of contrition and repentance. The obstinate sinner will at length be brought to a sense of guilt, and to a just estimation of the beauty, the benefits, the delights of virtue. New feelings will spring up in his bosom; new joys will be experienced and appreciated; new habits will be formed, and new pursuits commenced; he will loathe his past pleasures, forsake his old ways, and return again to the Lord, who will have mercy upon him, and to our God, who will abundantly pardon him. * * * * *

I will now attend to those passages of scripture which have been supposed to militate against the views just presented, and to establish the doctrine of eternal punishment. Those passages are urged with much confidence, and, by those who have but a superficial acquaintance with scripture phraseology, are supposed to be conclusive and unanswerable. It will not take long, however to show, that they do not in reality afford the testimony which they have been thought to give, and that they are in no degree hostile to the doctrine of final and universal restoration.

The greatest stress has been laid on those passages in which the words *everlasting*, *eternal*, and *forever* are applied to the punishment of the wicked. Previously to their examination, it may be well to observe, that they are by no means so numerous as is generally imagined. There are *two* in the Old Testament; three in Matthew; one in Mark; one in the epistle to the Thessalonians; three in Revelations; one in the epistle of Peter; and two in the epistle of Jude.

—Some people speak as if the Bible was full of them; but it seems that there are but thirteen in both the Old and New Testaments. The question is not, however, how

many there are, but whether there be any which teach the doctrine in question. If it can be proved, that the Greek word translated *everlasting*, *eternal* and *forever*, is not always used in the scriptures to express that unlimited duration which is signified by the English words, the controversy, on this ground, is at an end. Nothing can be more clearly established than that this word is used in a majority of instances to express a limited duration. But a few instances will be sufficient. Examine, therefore, the following texts.

In Eccles. i. 4, it is said, "One generation passeth away, and another generation cometh; but the earth abideth *for ever*."—The earth is not eternal; it is more lasting than the generations of men, which come and go on its surface; but it will not last for ever.

John viii. 35. "The servant abideth not in the house for ever; but the son abideth *for ever*." That is to say, the residence of a son in the house is more permanent than that of the slave.

The common translation of Dan. xii. 3, is "and they that turn many to righteousness as the stars for ever and ever." But the literal rendering is as follows; "and they that turn many to righteousness as the stars *through the ages, and further*." As we cannot with any propriety say, *through eternity, and still further*, the limited meaning of the Greek word is evident.

Gen. xvii. 8. "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an *everlasting* possession." The land of Canaan has long since been wrested from the seed of Abraham.

But as strong a case as can be adduced is Exod. xl. 15, compared with Heb. vii. 12. In the former verse are these words: "And thou shalt anoint them as thou didst anoint their father, that they may minister unto me in the priest's office; for their anointing shall surely be an *everlasting* priesthood." In the other verse we read thus: "For the *priesthood* being changed, there is made of necessity a change also of the law." How could a priesthood which was really *everlasting*, be changed? It is obvious that the Greek has not the entire force of the English word—that it means *long enduring*, *lasting*, but not necessarily *eternal*.

The only objection which can be made to this interpretation, in reference to the punishment of the wicked, is, that the same word is applied by our Saviour to the punishment of the wicked and the happiness of the right-

uous ; of which the following passage from Mat. xxv. 46, is given as an instance. "And these shall go away into everlasting punishment ; but the righteous into life eternal." It is urged that if the punishment is temporary, the happiness must be so too ; and then where is our hope of eternal life ?

The obvious answer to this is, that as the word does not of itself settle the precise duration of the punishment or the happiness, but only asserts that it shall be for a very long period, we are not to seek from this verse, as it stands by itself, a proof of the absolute eternity of either. One thing is certain, that it does not prove an eternity of misery ; especially as the word which is applied to the wicked signifies *corrective* punishment, and cannot of course be eternal. Happiness is the design and end of God's creation and government ; misery is not. The object of punishment is the production of virtue and enjoyment—and there the misery ends. But when the effect is produced, why should it ever cease ? There is no reasonable fear that the happiness, which lives in heaven, will ever die.

We see that the word to which the epithet *everlasting* is attached, may determine the meaning of that epithet.—Lest some should still doubt it, we will quote a passage from scripture in which this is the case beyond all question.

Hab. iii. 6. "And the everlasting mountains were scattered, the perpetual hills did bow ; his ways are everlasting." The mountains are not truly everlasting ; the ways of God are strictly so.

As there is nothing in scripture to countenance the doctrine of eternal misery, the arguments against it remain untouched.

The advocates of Universal salvation, adduce those texts which affirm that God is good to *all*, that his mercy is over *all*, and that he gives life to *all*, as evidence of the truth of their doctrine. Here can be no controversy. Far be it from us to doubt the infinite mercy of Jehovah. I only say, that it is by chastising and reforming the guilty, that he manifests his goodness and his love. "Whom the Lord loveth, he chasteneth."

All such passages, however, are decidedly opposed to the doctrine of eternal misery, and protracted misery terminated by annihilation ; and are directly in favour of the doctrine of final restoration.

In conclusion, I will say a few words on the comparative moral efficacy of the four systems which have now been discussed. In doing this, it is necessary that the natural efficacy of a doctrine should not be confounded with its actual effects. There are so many counteracting influences in human life and in the human heart, against the bad tendencies of bad opinions, that we cannot determine from the opinion alone, what the conduct of the individual who embraces it will in reality be. But we have a right to affirm, from the unalterable nature of the

opinion, what its effects might very well be ; and our own observation will show to us what they often are.

Let us then look back on the two first doctrines, that of eternal punishment, and that of long protracted punishment terminated by annihilation. What would be the most natural effects of such gloomy notions ? Surely the utmost alarm and terror—terror so deep, constant and palpable, that the common concerns of life would be forgotten, and its necessary duties neglected. The most anxious solicitude would reign in the mind of every one, not only for himself, but for all those whom he loved—a solicitude, never to be appeased or diminished ; for how could he pretend to say that either he or they would escape the irretrievable doom, the everlasting hopeless damnation ? A settled darkness, darker than night, would fall down upon his soul, which might terminate in the utter extinction of mental light, in melancholy and in madness. It would be still more inevitably thus, if the believer in either of these doctrines was also a believer in the doctrine of election. What could be the consequence to him but continual agitation and ultimate despair, if, while he was sure that unless elected he could not possibly be saved, he was also certain that he had never received the assurance of his election, and doubtful whether he ever would ? But you will say, these are not the actual effects of these doctrines. And the reason, I answer, is this, that by the greater part of those who will declare to you that they believe them, they are not truly and practically believed. I require no stronger proof of this, than to hear, as I have heard, a preacher set forth the never ending torments of the wicked or the non-elect, with all the eloquence, and pathos, and high colouring of which he was master, and even go so far as to describe the places where various theorists had fixed the scene of punishment, as for instance, the mighty furnaces of the sun, or the vast caverns of the scorched and desolated earth ; to hear all this, I say—and then to look round on the congregation ;—are they dissolved in tears, and trembling with horror, and is fear and dismay painted on every countenance ? They are sitting as calm and as unconcerned as if the preacher had been discoursing on the slighted topics of charity and brotherly love. They do not believe it ; whatever they may think or assert, they do not in fact believe it. There is something in their hearts, which whispers to them that it cannot be true. And even if they do in a certain degree believe this doctrine, they are generally careful to put out of the circle of its application, themselves and all their friends. But then again there are some minds, on which these opinions do exert their natural influence. Where is the lunatic asylum, within whose retreats there does not mope the victim of religious melancholy ? And when does a

month pass by, in which the newspapers do not tell before the world some deplorable tale of some wretched being, as offensive a one perhaps as ever breathed, who, tortured beyond endurance, by tears for the eternal welfare of his soul, has terminated a season of frenzy by self-destruction and blood ? Alas, that such things should be !

Of the moral efficacy of the doctrine which I have been maintaining, I can speak with confidence. What opinion can be more favourable to virtue than a conviction that no virtuous action shall lose its reward ; that which is now gained will never be lost ; that a moral and intellectual advantage now gained is an advantage to be always retained ; that the soul will continue to rise nearer and still nearer to perfection, and that the stores of eternity and the universe will be unlocked, to satisfy its desires for ever !

To the idle and the vicious, its warnings are awfully impressive. It denounces against them a full retribution. It gives no hope of escape ;—and though it promises forgiveness to their amendment, it declares to them that they have brought down a heavy punishment on their own heads, and that they have degraded themselves in the vast creation.

"With a solemnity peculiar to itself," and I am now using the words of an eloquent writer on this subject, "With a solemnity peculiar to itself, it assures the wicked that they can enjoy no rest ; that they must be miserable as long as they are criminal ; and if there be any thing affecting in tenderness, or persuasive in benignity, that doctrine must have a peculiarly moral tendency, which inculcates, that the suffering they endure will induce an abhorrence of its cause, and that, purified from sin, repentant and reclaimed, in love with holiness and goodness, and looking with humble, penitent and supplicating hearts to the Father of mercies for forgiveness, he will have compassion upon them, speak to them the words of peace, and take them to his bosom as his children ; that even as a father pitieth his children, so the Lord will have compassion upon them that fear him, knowing their frame, and remembering that they are but dust. 'I have taken no pleasure in your suffering,' may we conceive our heavenly Father to say to his penitent children, when the discipline under which he has placed them shall have accomplished its design. 'I have chastised you only with a view to correct the evil which was in you. You feel and deplore your error. You are fitted to partake of true happiness. Come then, for there is room. This my son was dead, and is alive again, was lost, and is found.'

"If at that moment, this reclaimed child should have the feelings of a man, and testify in human language the sensations of his soul, will he not fall down before this most lovely Being, and, in a rapture of adoring

gratitude, exclaim—Thy wisdom and thy goodness have prevailed! With penitence I return unto thee, from whom I ought never to have departed! Father, receive thy child. The eternity of happiness thou givest me shall speak thy praise!"

Unitarian Miscellany.

THE TURNPIKE OF LIFE.

We are all on a journey. The world through which we are passing is in some respects like a turnpike—all along which Vice and Folly have erected toll-gates, for the accommodation of those who choose to call in as they go—and there are very few of all the host of travellers, who do not occasionally stop a little at some one or another of them, and consequently pay more or less to the toll-gatherers. Pay more or less, I say, because there is a great variety as well in the amount as in the kind of toll exacted at these different stopping places.

Pride and fashion take heavy tolls of the purse—many a man has become a beggar by paying at their gates—the ordinary rates they charge are heavy, and the road that way is none of the best.

Pleasure offers a very smooth delightful road in the outset; she tempts the traveller with many fair promises, and wins thousands, but she taxes without mercy; like an artful robber she allures till she gets her victim in her power, and then strips him of health and money—and turns him off, a miserable object into the very worst and most rugged road of life.

Intemperance plays the part of a sturdy villain—he's the very worst toll-gatherer on the road—for he not only gets from his customers their money and their health, but he robs them of their very brains. The men you meet in the road ragged and ruined in fame and fortune, are his visitors.

And so I might go on enumerating many others who gather toll of the unwary. Accidents sometimes happen, it is true, along the road, but those who do not get through at least tolerably well, you may be sure have been stopping by the way at some of these places. The plain common sense men, who travel strait forward, get through the journey without much difficulty.

This being the state of things—it becomes every one, in the outset, if he intends to make a comfortable journey, to take care what kind of company he gets in with. We are all apt to do a good deal as our companions do—stop where they stop, and pay toll where they pay. Ten chances to one then, but our choice in this particular decides our fate.

Having paid due regard to a prudent choice of companions, the next important thing is closely to observe how others manage—to mark the good or ill that is produced by every course of life—see how those who do well manage, and trace the cause of all evil to its origin in conduct. Thus you

will make yourself master of the information most necessary to regulate your own conduct. There is no difficulty in working things right if you know how—by these means you learn.

Be careful of your habits. These make the man. And they require long and careful culture, ere they grow to be a second nature—good habits I speak of, bad ones are more easily acquired; they are the spontaneous weeds, that flourish rapidly and rankly without care or culture.

Trenton-Emporium.

PROVIDENCE,

SATURDAY, FEBRUARY 24, 1827.

"Earnestly contend for the faith."

TO OUR PATRONS.

The present No. completes the first half of Volume 3, of the *Christian Telescope and Universalist Miscellany*, and the engagements of the publishers to its patrons for the same. The paper will be continued under the same form and title to the end of this, and we hope many future volumes. The patronage heretofore extended, has been very limited, so much so that a loss accrued to the publisher during the first quarter of this years publication, of more than one hundred dollars. It has since increased, and now occupies, perhaps, as good standing as almost any other of the same character. A favourable opportunity now presents itself to our patrons, (to whom we feel greatly indebted, and many of whom have given abundant proof of their good will towards us by their personal exertions,) to render the publication permanent and still more respectable. They have only to exert themselves, and the object will be effected. We believe there is no one, but who in a single hour might find us three or four subscribers among the circle of their friends and acquaintances, with very little trouble. And we urge it upon them so to do—not merely for our own profit or advantage: We ask it not gratis—but will give a reasonable compensation for the service; for every subscriber obtained the sum of 25 cents shall be deducted from their subscriptions, and every one who obtains us six subscribers; shall receive his own paper gratis. We are induced to make this offer because we are satisfied that our future success depends entirely upon the good will of our present patrons, on whom alone rests the fate of the publication. Other papers of the same description are sustained in this manner, and that too without expense to the publishers; as an instance we may quote the *Christian Advocate*, a Methodist paper printed in New-York, 12000 copies of which are printed and circulated weekly, and the whole of their subscriptions have been obtained in this manner. Nothing is wanted in our case but the good dis-

position of our patrons to spread this publication in the same manner, and to nearly the same extent, and we trust and believe, that after this candid exposition of the case they will use their exertions in so good a cause, and in one so easily accomplished.

Are there any among our numerous patrons who doubt the policy of sustaining such publication, they must be blind indeed. The Society in this town, (we trust no egotism will be imputed to us for saying it, as we were not interested in this paper the two years past,) owes almost its very existence to this paper, and many among those of its members who remain cold towards its publication, deeming themselves in circumstances, as a Society, too prosperous to stand in fear of a reverse, would find this truth too plainly exemplified if it is suffered to dwindle to ruin. We wish to place no false statements or unfounded assumptions before the publick, the fact can be clearly proved—a recurrence to the transactions of a few years which have passed, will speak too plainly of the opprobrium and abuse which was cast upon every Universalist who had the independence to proclaim his principles. And such would be the case now were it not for this paper, which has been, and by God's help shall be for some time to come, a check upon the abuse and slander of our opposers. And we venture to predict, and beg of our patrons to bear it in remembrance, that when the time comes, (if it ever does) that a Universalist paper ceases to be published in this town or vicinity, that very year will see the decline of their Society. Such publications have been, and are the support of every denomination on earth, and reasonable men cannot expect that Universalism, surrounded as it is, by prejudices and opposers of every stamp and character imaginable, will continue united or multiply in any great degree unless they are supported by them. With these remarks we leave the subject before our readers, with the simple request that they duly consider within their own minds the importance of our undertaking, and we trust and believe that as honest men, and sincere christians they will not deny us the aid we need, if in their opinion it be necessary and proper.

Publishers.

FOR THE TELESCOPE AND MISCELLANY.

TO THE REV. OTIS THOMPSON.

SIR,
I learn by your letter published in the *Telescope and Miscellany* of 17th inst. that you have decided you will not continue our correspondence any further through the medium of the *Telescope*. I am not sorry you have so decided, for I see no prospect of our coming nearer together, or of having my complaint answered in an ingenuous manner.

The man who would injure the reputation of a body of men, because they differed from him in point of religious faith, would injure

them in any other way he could find most for his interest; and I am sorry to say (although you may not be aware of the effect of contending for the propriety of using such language as I complained of) that your method of treating the subject in your last has convinced me most fully, that you think it unsafe to attempt to support the charges made by your correspondent against Universalists, neither have you the magnanimity to take them back and acknowledge the wrong.

You say, the reason your correspondent "used more severe language against Universalism, than the other *isms*, was that he probably considered it a compound of all the errors and licentious principles of all the rest."

This same writer of yours, if he is the man you think he is, has been heard to say, that Universalism is far more rational, scriptural and consistent, than Arminianism, and that the Society in this town was as respectable as any other. How, sir, does this agree with the language I complained of?

With regard to the effect the sentiments of Universalists have on community wherever they are truly embraced, facts must answer; the declarations of any Judge, or Priest or any other person respecting their fears for the safety of community, will not stop inquiry, no, not if a Judge or a Priest, represents a Universalist minister, as denying the Divine threatnings; for, all Universalists as well as all liberal minded men know they wilfully or ignorantly misrepresent them when they say they deny the Divine threatnings.

The remaining parts of your Reply I take the liberty to pass over in silence, the reasons for which will be obvious to our readers, except that part which refers to 1 John v. 7. and as I merely quoted the passages and reasoning of your correspondent to shew his method of getting along in proving the Trinity, it becomes my duty as you have called for proof that the text is an interpolation, to lay it before you and our readers.

"If it were worth while" says Griesbach, the trinitarian editor of the standard edition of the New-Testament, "I could defend six hundred readings, the most worthless, and rejected by all; by testimonies and arguments equally numerous and strong, nay far more so, than are those on which the advocates of the genuineness of this passage rely. Nor would the defenders of the genuine text have in those instances so many and weighty arguments to oppose to my vain attempts as have been produced against the supporters of this verse."

The Calvinistic editors of the Eclectic Review hold the following language, to shew that this verse is interpolated.—"It is found in NO Greek manuscript, ancient or recent, except one to which we shall presently advert,—in no ancient version, being interpolated only in the later transcripts of the Vulgate. Not one of the Greek fathers recognises it, though many of them collect every species and shadow of argument, down to

the most allegorical and shockingly ridiculous, in favour of the doctrine of the Trinity,—though they often cite the words immediately contiguous both before and after,—and though, with immense labour and art, they extract from the next words the very sense which this passage has in following times been adduced to furnish. Of the Latin fathers, not one* has quoted it, till Eucherius of Lyons, in the middle of the fifth century; and in his works there is much reason to believe that it has been interpolated.

Under these circumstances we are unspeakably ashamed that any modern divines should have fought *pedibus et unguibus*, for the retention of a passage so indisputably spurious. We could adduce half a dozen or half a score of passages of ample length, supported by better authority than this, but which are rejected in every printed edition and translation. One Greek manuscript we have said contains the clause. This is the Dublin or Montfortianus, a very recent manuscript, glaringly interpolated from the modern copies of the Vulgate, and distributed into the present division of chapters."

I furnish these extracts, and might give you more authority, but am satisfied if these are not regarded, more from other sources would have no effect.

I have now done, and if I ever should again call on any person on account of abusive language used towards a body of men with whom I am connected, that person will not be a strict Calvinist, for I have had woful experience, that nothing can be expected from them unless it agrees with strict Calvinism: Having offered the columns of your periodical, for a decent written piece in favour of Universalism, your offer will probably be accepted by some person ere long.

Having also offered the columns of the Hopkinsian Magazine to disprove the genuineness of 1 John v. 7, and as you appear to be willing your readers should have the proof of its being spurious, the extracts and note are at your service, and I doubt not will be serviceable to your readers. Yours,

SAMUEL W. WHEELER.

NOTE. * It has been attempted to be shown that Tertullian and Cyprian have cited the last clause of 1 John v. 7. In order to be satisfied on this subject, see Griesbach, Nov. Test. Vol. 2, App. p. 13—15; or Porson's Letters to Travis, 240—282; or Marsh's Michaelis, Vol. IV, 421—424. See also for a lamentable contrast, Travis' Letters, 3d ed. 32, 53, 75, 128. C. Disciple, Vol. II. p. 29.

VOLUME 3. PART 1.

For the better accommodation of our Patrons generally we have inserted in this No. a copious Index to the last 26 Numbers. This arrangement we deemed necessary, as many of our subscribers had their first and second Volumes bound separate, and would prefer having this volume divided to correspond with them in thickness and general ap-

pearance. This may now be effected, as the present Volume contains double the number of pages of the former ones. Beside, many new subscribers have been added to our list, whom it was not in our power to supply with the back numbers, and their sets must of course have been imperfect and unfit for binding. The index to the whole volume would have occupied the whole of the last No. and been too voluminous for convenience, these are the principal reasons which have moved us in dividing the Vol. into two parts, and which we hope will meet the approbation of our Patrons, to whom we tender our unfeigned thanks for the very liberal manner in which they have extended their support to us in time of need. We hope for a continuance of their patronage, and assure them that nothing shall be wanted on our part, so far as our ability extends, to render the work both interesting and instructing.

It may be well for this No. to be cut at the top of the pages, so that the Index and Title-page may be kept clean and smooth for binding, as in that case they should precede the volume.

We recommend the first article in this paper, on Universal Restoration, to the attentive perusal of our readers. It was extracted from a Unitarian publication and may perhaps be more interesting to many on that account, as a more lucid exposition of our faith could not be easily given; and coming from the source which it does, is worthy of a candid and careful perusal.

"A Believer's" reply to Theophilanthropist is necessarily omitted this week.

Review of Dr. Emmons' Sermon will be commenced in a week or two.

Correction.—In the notice of the *Liberalist* last week, an error occurred in saying it was to be published weekly, it should have been semi-monthly. The mistake occurred in consequence of the No's being lent and could not be easily referred to when writing that notice.

Married,

In this town, on Sunday evening last, by Rev. Mr. Pickering, Mr. George W. Dawless, to Miss Julia Ann Card, both of this town.

Died,

In this town, on Monday last, Mrs. Abigail Chace, relict of the late Mr. Amos Chace, aged 83.

On Wednesday morning last, Samuel L. Taber, son of Mr. Samuel M. Taber, aged 2 years and 7 months.

In Pawtucket, on Sunday last, Mrs. Abigail Balkcom, wife of Mr. Francis B. Balkcom, of that village, and only daughter of Mr. Samuel Newell, Jr. of Attleborough, aged about 22.